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*The Nature and Excellency of
Moderation.*

A
SERMON

PREACH'D in the
Cathedral-Church of Sarum,

AT THE
ASSIZES Held for the County of
WILTS, March 9. 1706.

By *JOHN HOADLY*, M. A. Preben-
dary of the said Church.

Publish'd at the Request of the Grand Jury.

L O N D O N,

Printed for *Timothy Childe* at the *White-Hart*, at the
West End of *St. Paul's-Church-yard*. MDCCVII.

March 10th. 1706.

S I R,

IT having been Moved in the Grand Inquest, and Agreed unto by them, that you should be desir'd to make Publick and Print the Excellent Sermon you Preach'd last Sunday before the Judges; I am commanded by them, and in their Names to Present you this Paper to that Purpose, for the Satisfaction and Edification of those that had not the Happiness to be of your Audience.



MAU. BOCLAND.

Subscrib'd by the rest.

Ca. Raleigh,
Ed. Hearst,
John Eyles,
Geo. Wyndham,
Robert Duke,
Will. Hitchcock,
Will. Hearst,
Jo. Wyndham, *Jun.*
Will. Pynsent, *Jun.*
Francis Thistlethwayte,

Jo. Elliot,
Edw. Middlecot,
George South,
John Tuck,
Ja. Abbot,
Will. Chanler,
Tho. Ludlow,
John Long,
F. Merewether.

TO THE
Worshipful the Gentlemen
of the Grand-Jury.

GENTLEMEN,

I Could no more deny your unanimous Request, than I could expect it. And I return you my Humble Thanks for the Honour you were pleas'd to do me in it.

The Principles, which I defend, are of such Importance to the Peace, and Quiet, and Stability of this Nation, as well as so conformable to good Reason and Scripture, that as they thereby recommended themselves to you, they shall not be deserted by me: but I shall be always ready to defend them.

If there be any who are of a contrary Opinion to me in these things, 'twill be easie for them, if they be Men of Sense, to represent it to me, with the Reasons that induce them to it: And 'twill be hard for them, if they be Christians, to do it otherwise

EPISTLE DEDICATORY.

wise than in Meekness and Civility. And within this Compass I Promise them a Reply. But the Ignorant Railing of some at things they don't understand; the harsh Misrepresentations of what is here said, and the private Scandals which others Unchristianly bestow upon me, I can despise: And if any of that Temper should Publickly Attack me, I shall neglect them. Otherwise I shall not only be ready, but glad of the Opportunity to Explain and farther Illustrate the Things that I have advanced.

I Pray God to give us all a true Sense of our sad Divisions; and a right Understanding and Love of those Things that would make for our Peace: And am with all Respect,

GENTLEMEN,

Your Most Oblig'd

Humble Servant

John Hoadly.

A
 S E R M O N
 PREACH'D in the
Cathedral-Church of Sarum,
 AT THE
 Assizes Held for the County of Wilts,
 MARCH 9. 170⁶₇.

PHILIP. iv. 5.
*Let your Moderation be known unto all
 Men: The Lord is at Hand.*

IF a Man were to take Advice of a base
 sort of Wisdom, he would be careful
 to let his *Moderation* be known to as
 few as possible: for the avoiding that Cha-
 racter which so ungracious a Virtue would
 bring upon him. But when he has St. *Paul*
 to back him, when the Virtue is recom-
 mended in Scripture as what should dif-

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cover it self in our whole Behaviour, a Man should then be neither asham'd to practise nor afraid to own and promote it; when besides its Natural Reasonableness and Beauty it has the Guard of such an Authority.

It were to be hoped that when Men so freely open against it, 'tis not the Duty that they are displeas'd with, but the false Pretences to it; or if their Words sometimes seem to go beyond that, that it is an undesigned Mistake. A Clear Explanation therefore of it may remedy all this: For thereby Men will be able to discover where it really is, and to have such a true Knowledge of its Worth as not to dare to let their Anger come within that Compass which good Reason and Scripture defend.

I shall not then, however *St. Paul* might here be particular, confine my self to any one Branch, or Occasion of it: but as the Precepts of the Gospel may be apply'd to all Circumstances, and were written for those that come after, I shall consider the Duty in its full Extent, as it reaches us, Who are Men and Christians, and Settled in this Constitution of Church and State.

State. And to use a Method in this Case,
I shall

I. Set forth the Virtue of *Moderation*,
What it is, and what are the Principles of a Man endu'd with it.

II. Shew the Excellency of it, and that
a Man need not be asham'd to let it
be known unto all Men.

III. Consider the Reason given why Men
should put on and practice this Virtue,
The Lord is at Hand. And

I. Let us see what this Virtue of *Moderation* is, and what are the Principles of a Man that possesses it. The *Greek* Word is ἐπιείκεια or τὸ ἐπιεικὲς, and that if we look into the best Commentaries and Lexicons has different Interpretations, but all centring in much the same Temper. It is thought here in the Text to signify a *Patient Resignation* to the Will of God under their Sufferings, without any Anger or Curses on their Persecutors, leaving their Recompence, and their own Deliverance to the *Lord*, who *was at hand* in the Destruction of *Jerusalem*. It signifies a *Meekness* and

Gentleness of Disposition, inclining us to bear with, and overlook and forgive, without any Peevish Frowardness or harsh Resentment. It signifies a Love of, and a Readiness to do what's proper, and decent, and honourable. It imports Justice and Equity; an even and impartial Frame of Mind both as to Things and Persons; valuing and setting a Price and Esteem on every thing in Proportion to its true Value, Worth and Weight; and dealing with every Man as we our selves would desire to be dealt with, which is the surest Rule of Equity. It's often taken for Clemency and Tender-heartedness, often for a keeping a *Medium*, and not running into Excesses either on one side or the other; but ofteneft, and most properly, for an Abatement of strict Rigour, for a coming down from what in Severity may be thought our due; for a yielding and conceding, for an equitable Remittance and Softening of the Extremities of the Law. Therefore 'tis oppos'd to acting *Bizness*, severely and forcibly, and this is the Definition that *Aristotle* gives of this Virtue, and the Sense that *Demosthenes* and others use it in. Within

some of these Senses all that I shall say will come; and I can think of no Word in the *English* Tongue that will so well answer them as *Moderation*: preserving a *Medium*, a *Modus* and *Temper* as we call it, esteeming and being zealous for things according to their true Measure, not bearing upon the Edges, but steering in the Middle, governing our Passions so as to be able to bear with and forgive, and condescend to our Neighbours, and not to treat them with the rigorous Severities of a stretcht and tortur'd Justice.

So that *Moderation* is not a slighting, and giving up, any thing that is truly just and valuable: It do's not suppose, that we are to abate of a true and honest Zeal and Courage, that is to be imploy'd in any thing that is in its own Nature good and necessary: No, but it teaches us to distinguish these things from those that are circumstantially so, and to esteem them so much more, and to maintain and embrace them so much more earnestly as they are better. A Man is not to be *Moderately* Honest, or *Moderately* Virtuous: These are thin weak Scandals. Virtue and Honesty are within the Line that *Moderation* walks

walks in; nor is the Question about them. The Question is, whether a Man may not stoop from somewhat he may think his own Right? Whether he may not be gentle and compassionate? Whether he may not in things that are not so good as Peace, seek Peace by giving them up? And the Answer is, No, A Man can't give up Justice and Honesty. Whoever thought so? 'Tis a willing Mistake. These Virtues a Man that truly values Things must Prize; but then *Moderation* teaches him to be less solicitous in lesser things, and to bend in matters that are not so essentially good. 'Tis not a Man's *Virtue* and his *Reason* that he's to keep a Temper in and a Hand over; but his *Passions*: 'Tis not his Judgment and Understanding that he would contradict, but his Desires: 'Tis not in things that are truly good and valuable that he would make Condescensions; but in things that being indifferent in themselves, may, according to their Circumstances be good or evil. But if we come to particulars we shall better see this.

A Man then that truly has this Virtue in his private Conversation, is first, exactly Just in giving to all their due; and then
Courteous

Courteous and Civil, and Obliging. His Carriage is Peaceable and Quiet to all with whom business or opportunity lead him to converse: And he thinks nothing almost will answer his being uneasy or vexatious to them; tho' his Inclination may carry him to accompany with those that are most agreeable to him in Opinion: Yet his Justice and Charity are not confined, and neither the Violence of *Party* nor the Resentment of Injury, can make him withhold those necessary Duties.

In his Opinions, he is not so conceitedly positive as to make them the Standard of his Neighbours: Nor in his Rights so nicely sensible as to make them their Plague. He never Maintains and Vindicates the one to make Men submit, but when the Importance requires it: He never prosecutes the other but when 'tis plain and notorious, and other means fail: In both when the Occasions are but mean and trivial, he can silently let them drop; If otherwise, he can follow them with Temper: As much as lies in him, if it be possible, he studies to keep Peace with all Men.

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As he must necessarily meet with many little disturbances and vexations which the Vanity and Folly and Wickedness of the World will cast in his way; this Temper gives him such a Command of himself as to yeild somewhat to Mens Infirmities, and forgive their ill Nature. And as he cannot promise himself to keep free from those weaknesses whereby he may injure or offend others, he has not such a sense of Honour as to double his Folly and his Injury by an obstinate persisting; but is ready to acknowledge it, and beg pardon of the Offended Person. As Men have all one Father, and one God hath made them, why should they deal treacherously, injuriously, maliciously, basely, or rudely one with another?

Consider him as a *Christian*, a Member of the *Catholick Church*; he thinks that that *Revelation* is the compleatest System of the Will of God: the Laws so just, the Encouragements so strong, the Assistances vouchsaf'd in it so great, that the Blessing can never enough be priz'd by those that enjoy it. Yet he knows not how to condemn all those that having been necessarily ignorant of these Truths have made an honest

nest use of the Light they had ; and knows no harm in believing that the Blood of that Lamb that was slain from the Foundation of the World reaches all in every *Nation* under Heaven, *that fear God and work Righteousness*.

For Christians themselves, The *Scripture* is their Rule, and their only Rule of Faith and Life. Such an Help and Guide as to a Man that reads it with an unprejudic'd mind, with a sincere Love and desire of finding out the Truth, will direct and carry him forward in a sure way to Salvation ; and he shall err in nothing necessary to that end. Otherwise it must be said, that either *God* did not design to give us a clear *Revelation*, or else that He could not so express Himself as to accomplish what He design'd.

Those things which are not plain, are not necessary ; those things which we cannot comprehend, are no farther necessary than is reveal'd. And when Men go about to explain and make them clear to the World, they go about a Work they need not : But when they thrust into the Faith their *vain Philosophy*, and impose their *Scholastick Niceties* for necessary Religion,

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they do more than they can justifie. How far some *Councils* have been Guilty of this, carried more with a zealous Hatred to a *Man* or *Party* than a Love for necessary Truth, let them, that think it concerns them, see.

Those Disputes which vex Christianity, and have vex'd it from the very beginning, in difficult and abstruse Points, have been much more deplorable in their Consequences than considerable in themselves. Such they are, that Men may be sav'd on both sides ; yet such as a Man would take some Pains to convince Men in : That they are worth, but to make them the Cause of Fire and Sword, to turn Christianity into Blood and Desolation ; Who can bear it ?

The Main end and design of Christianity was certainly to reform the World, to make Men better. *The Grace of God appeared to teach Men, that denying Ungodliness and wordly Lusts, they should walk soberly, righteously, and godly in this present world: Jesus Christ* was sent to bless us, by turning every one of us from our Iniquities ; and tho' some one Form of Government was Instituted as proper to carry

carry on this end; yet he that considers right, cannot believe the Blessing and Goodness of God so ty'd up to that, as to leave those who want it under Condemnation, tho' in their own, they attain the great End of Christianity, and live the Lives of Christians. Such a Man abhors the turning of a reasonable Rule of Life, Religion into Mechanism and a Charm: and making his own Sect, as a Conjuror's Circle the only place of Safety from the Devil.

He cannot squeeze and straiten the goodness of God where the Revelation has not mark'd out a way for his Judgment; and chain him down as the Heathens did their Idols to his own House or City: and therefore doubts not wherever Mens knowledge is sincere, and their Practice Christian: The God of Justice and Mercy will acquit and receive them, in what Church or Body of Men whatsoever.

Even in that Church which is the *Mother* of Corruptions, which has brought down Christianity to something worse than good Natural Religion; wherever the belief of those Follies may be suppos'd to consist with an honest Mind and a good Practice:

Practice : Wherever the Ignorance is invincible, and the Life according to the best Knowledge, there is a Justification and Excuse. A Man will be accepted according to that which *he hath*, and not according to that which *he hath not*, and cannot have.

In the other, the *Reform'd Churches* which have nothing unsound either in Doctrine or Worship, we may rather call it their unhappiness than their fault, if they are deficient in their *Ordinations*. But there's nothing requisite towards Salvation but they are safe in, if there be nothing requisite towards Salvation but *Repentance towards God*, and *Faith towards our Lord Jesus Christ*.

These are the Principles of a *Moderate* Man, as to these things, They may be called *Latitude*, or any other Word which Men please; but 'tis setting the Building to rest upon its true Foundation. All things in Religion cannot be of the same worth. Practice is the end of all the rest : Therefore unwillful Errors in Faith, much less Mistakes in any outward Constitutions, he cannot set upon the same foot with Sins in Practice. Wickedness he takes to be the greatest *Heresy*, and a good Life the truest *Orthodoxy*. If

If any of those Errors Men may fall into are worth correcting (as many of them, are to settle them in the Purity of Faith,) that will be best done by cool Reasoning, by hard Arguments and soft Words. Nothing else will justify *clamour*, and *evil speaking*, and *reviling* the Man we oppose; and 'twill never justify it self for it never does any good.—This as a Christian.

As a Member of this Church in particular: a Man, that acts by this Principle of *Moderation*, highly values and admires its Constitution, and strictly conforms himself to its *Laws*. Its Prayers he looks on as Solid and Devout, and therefore heartily joins with them: Its *Doctrines* Pure and Sound, and therefore sincerely believes them: Its *Ceremonies* Decent and Lawful, and therefore complies with them: Its *Bishops*, as Primitive, and as his Superiours, and therefore lets nothing dispense with his Obedience, with his Respect and Reverence to them. And tho' he will not venture to say that any Humane Constitution is without its Faults, yet he thinks that ours has as few Imperfections and comes as near to the Primitive Pattern as any *Church* since those Times ever did.

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Nothing can justify a Man's *Separation* from it but his Conscience. Wherever that cannot be pleaded, and on good Grounds too; there the Consideration of *Peace* and *Unity* should prevail, and 'tis a Sin to resist it. I say, the Blessings and the Advantages of Peace and Union, the dismal and unhappy Consequences of Division, those Animosities and Heats, that Anger and Hatred, those Revengeful and Malicious Thoughts, those Injuries in Word and Deed, that follow a *Separation*: That Danger to the Publick Good by the Advantage that is given to the Enemy to enter at the Breaches that are made, and to designing Men to make use of these Differences for a State-Tool to destroy both *Parties*: The Scandals and Offence that Good Men may weakly take, and the Ill Uses that Wicked Men will make of them: I say these sad Effects that considering the Wickedness, and Corruption and Interests of the World will be the necessary Consequences of these unnecessary Divisions, should engage Men, by all that they can value and all that they can fear, to weigh Things seriously, to put aside all Partiality, and with a willing

ling Mind examine the Laws and Measures of *Conformity* : Not to take up their Opinions at Adventures, nor to maintain and persevere in them but on Well-debated Grounds : to look closely into themselves, and see whether the Prejudices of Education, or the Unreasonableness of Passion or the Appearance of a stricter Sanctity, or the easie but strong Bias of Interest may not have a faster Hold on them than they are aware of ; to disentangle themselves from all these Snares ; and to suffer nothing but a Conscience, that they have taken all due Pains rightly to inform, to keep them from a constant and hearty Communion with the Establishment.

But if notwithstanding a true Sense of the Force of these Arguments upon one that is not under such Ties as he finds himself, a Man cannot bring his Conscience, after his best Care, to believe those things lawful or necessary which are required of him ; 'Tis as much his Duty to Separate as it is to be an honest and sincere Man, as it is not to act against his Conscience. And 'twill be hard to prove that he sins in it except we can prove that God has
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laid a Man under a Necessity of Sinning on one side or the other, after he has done all that he can to avoid it.

It's certain that such a Separation or Conscience can never deserve those Hard Words that are bestow'd upon it; or that Men, who have the same *Baptism, the same Faith, the same hope of their Calling, the same Lord, the same God and Father with us*, and differ in Things of no great Concern, should be esteem'd worse than the most corrupt Part of the *Christian Church*, worse than *Mahometans, Heathens and Infidels*.

It were heartily to be Pray'd for, that Men could be of the same Mind, if that may be Pray'd for, which can't be expected: But if that can't be, and there be no Christianity in it, yet there's another thing that may be, and there's a great deal of Christianity in that, and that is to bear with one another and forgive one another tho' we do differ. I am almost asham'd to think that ever it should need being recommended, or that Men should want Forgiveness. Forgiveness for what? For not being of the same Complexion and Stature, and Gate, for the Differences in those things are no more necessary than not agreeing in all Opinions. Such

Such Differences perhaps may serve to a good end. And as in Conversation they enliven and open a Man's Parts and keep him awake, so in the Church they may provoke Men's Emulation and further their Learning and Industry; as Winds keep a Country wholsom, and cleanse it of all its lazy Fogs.

Such Differences are not indeed the Causes of those Animosities that arise from them, but they arise from them only occasionally; 'tis Men's Pride only that Contention comes from, 'tis because they cannot support any Contradiction to what they please to think.

Hence comes that Passion, which as it is not Christian so it is not wise; for it never accomplishes a Man's Conversion, if that be really the end of it; *The Wrath of Man never workt the righteousness of God.*

But if hard Thoughts and Words can't be justified, much less *Persecution* and *Oppression*: A Man has a Natural Right to *Liberty of Conscience*, which no body can take away from him, no not he himself, and there can be no Reason to restrain it, except where the Principles tend to the Destruction of the *Civil State*. Persecution can never reach a Man's inward Persuasions; it may force him indeed to *confess with his Mouth*, what he

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does not believe in his *Heart* : But no good Man would lay a Temptation to that in anothers way.

Moderation then teaches a Man to allow all, their Liberty of Thinking, and to controul them no other way but by Reason and Argument, except in the Case before mention'd.

Nay farther, it teaches a Man that something may and should be conceded to those who dissent, tho' unreasonably, from us.

Here 'twould be well if our Brethren would consider and learn this Lesson of *Moderation*, and believe that something might be yielded to their Governours, and to the Opinions of those that differ from them ; and not complain of the Stiffness of others when they themselves are stiff and untractable : Yet if that be not to be gained 'twould be noble to begin and try ; and if there be any thing, the amending of which would make the Constitution still more unexceptionable ; if any thing so indifferent that the leaving it out would not make it worse ; if any thing that being remov'd would not shake the Foundation or corrupt either the Purity or Decency of our Worship, it would be no Disgrace to give it up for as much
Peace

Peace as it would purchase. It would be an Honour on such Conditions to cease from Strife, and being first pure than to be Peaceable and Gentle, or Moderate.

This is the *Moderation* the *Church of England* it self allows, in the *Preface* to her *Liturgy*: This is the *Moderation* was us'd in its first Establishment; and 'tis hard that *that* ease that was then intended for other Dissenters should any ways be turn'd as a Difficulty upon those that afterwards come as much to want it and much more to deserve it.

This as a Member of the *Church*, as a Subject of the State, and Living under such a Constitution he admires the Frame and Temper of it; where there is a just *Moderation* preserv'd, in having such a Provision made both for the Authority of the Prince, and the Liberty of the People: and therefore he sets himself to Live a quiet and peaceable Life under it in all *Godliness* and *Honesty*.

The Prince has in it all the Power that a good Prince can desire, of being a Blessing and Happiness to his People; and the People have all the Liberty they can expect in an Assurance that he shall not be able to do them any harm.

As far as this Constitution will carry it, so far his *Loyalty* goes: He obeys the Prince

according to the Laws with all Readiness ; Contributes to the Necessities and Demands of the State within that Compass, with all Chearfulness and Vigour ; animates and encourages Men to an easie and dutiful Subjection, to a brisk and hearty Service of their Sovereign and Country ; he makes not Suspicions, and distant and groundless Fears the Occasions of Grumblings and Animosities ; picks not up all the little Surmises and Stories that may bring Contempt or Dislike on the *Administration* ; he makes not the worst of those Mistakes that the wisest Men may fall into, nor of the ill Successes which the best-laid Designs must meet with.

But beyond this, if an Invasion be made on the Liberties of the People, if the Constitution be struck at, and the Foundation of all that's dear to Mankind broke thro' ; if the Will and Pleasure of the Prince be set in the place of all those Laws that are the Security of a Nation, he cannot sit still and see his Mother bound and abus'd before his Face, but thinks a Resistance to such Attempts both just and honourable ; this his *Moderation*, which sets a true Value on things, teaches him.

For except Government and Nations were made for the dignifying and the Pride
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of one Man, and not That Man for the Government and the good of Nations, except Nature and Reason, which both rise up against such oppression were in vain given us: except St. *Paul* argue wrong, who makes the *Powers* being ordain'd for *Mens good* the only Reason of their Subjection; except our Constitutions being plac'd in different Hands to be checks on one another be only a Name; except the *Parliament*, the *Laws*, the *Property* of the Subject be only a Cobweb and a shadow; except this and much more, *Passive Obedience*, that unnatural *Doctrine* is as certainly false, as it is certainly true that those who pretend to believe it care the least to practise it.

I have now done with the First Head, and shew'd you what the Principles of a *Moderate* Man are, perhaps too fully: But the thing is too good to be asham'd of, and the Times too good to be afraid to own it.

II. Why indeed should a Man be asham'd to own and profess it, to speak to the Second Thing, when 'tis really so excellent a Virtue, that we may with Honour let it be *known unto all Men*.

'Tis what Reason, and good Sense, and good Nature recommend; to be zealous for things

things according to their worth and value: To keep between the extremities that dangerously enclose *Virtue*: To be gentle and easy to all: To be ready to give up what's less worthy for what is truly valuable, inanimate Nature it self, the whole Creation gives Testimony to it, where all things are preserved in their Being, and Beauty, and Perfection by that Mean that is observ'd in them, and brought to Corrruption and Ruin by Violence and Excess on either side.

'Tis what the Scripture most expressly commands, and is a branch of that Charity which *suffereth long and is kind, which envieth not and is not easily provok'd; which hopeth all things and endureth all things*: Of that Charity which teaches to bear with and forgive one another; to be gentle and easy to be intreated; to bear one another's burdens; to condescend to those that are weak; *to become all things to all Men*; not to please our selves, but every one of us to please his *Neighbour for his good to Edification, to put away all bitterness and evil speaking, and wrath and anger and clamour, to be patient towards all Men, in meekness instructing those who oppose themselves*. I might mention many more Places throughout the *New Testament*. The

The Author of which, *Christ Jesus*, was our great Pattern in this Virtue: God himself proposes Himself to our Imitation under this Character. *Good God!* If there could have been in him those Passions that Men express to one another; If He had been so extreme and rigorous on every default and sin of ours; If He had not known how to forgive out of His Infinite Patience and Long-Suffering; If He could not have pass'd by and been ready to pardon and forget greater offences than we poor Creatures can commit against one another; If He could not have abated of that Sentence which his Justice could have executed; If *Christ Jesus*, tho' greater than any are, could not have humbled himself lower than any Man will and have condescended from the Throne of his Glory, to have took on him sinful Flesh, and to have died for us, even when we were Enemies to Him; Where had we now been? 'Twas well we *fell into the hands of God, and not into the hands of Men.*

'Tis Moderation only that can ever carry its end, and convince and convert our Adversaries. Anger and Heat give a Man an ill Impression of him that brings it; and
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he'll never believe that he designs him any good when he has such an untoward way of showing it. When Zeal has a rough edge and is in a rough hand, it may serve to hack and hew and destroy, but it must be soft-
en'd with Prudence and Temper, and then as a Razor set in oil, with a sharp and a smooth edge it will carry all before it, and take off Mens Prejudices and Obstinacy.

'Tis this that is the Glory of our *Church*, whose outward Constitution is seated between the extremes of Pageantry and Indecency: 'Tis this that is the excellency of our *State*, that is in the Middle, bending neither to Confusion nor *Arbitrary Power*.

A Man then that follows such good Precedents, whose Temper is neither base nor stubborn, whose Religion is neither Superstition nor *Enthusiasm*, whose Conformity is neither loose nor intractible, whose Loyalty is neither *Levelling* nor *Slavish*; when he has good Nature and Sense and Reason, when he has Scripture, and the Example as well as the Word of God, when he has our own Government both in Civil and Ecclesiastical Matters to defend and back him, need not be afraid to venture himself under such a guard against any opposition; or a-
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sham'd to own those Principles which are so gloriously supported.

We of this Nation have more particular Reason to value this Virtue, because by it we enjoy all that we enjoy.

'Twas *Moderation*, a prudent and calm Management; not making large and violent Steps, nor pushing hard against those that were likely to dissent, but leaving some space for them; that was the Establishment and Perfecting of our first *Reformation*, and procuring us that pure Religion which we enjoy.

'Twas *Moderation*, after the extravagancies and madness of the Troublesome Times, when Men began to grow cool and see the Folly of their Violence by the Effects of it, that brought again to the Kingdom and Throne, the Royal Family. — And the same might have maintain'd it in every Branch.

Here indeed we have somewhat to thank a hasty violence and zeal for; for that it was that confounded and broke all the Designs that were formed against us. May the blindness of a Precipitant Fury always be to our Enemies and those that Hate us.

'Twas *Moderation*, whether Men would or no, that brought them to Lay and Design that *Glorious Revolution* that sav'd us from Two of the worst Things in the World, *Popery* and *Slavery*. 'Twas
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the Temper and Principle of that *Great Prince* that was *God's* mighty Instrument in it.

A *Prince*, that after He had at the greatest hazard rescued us, still went on with his Heart and Fortune, and Life, to Defend us; and after He had Settled a *Succession* in such a Way as might Secure the Religion He had sav'd, Resign'd his Throne, which His Virtue had preserv'd for Her and the Hearts of His People, to a *Queen* who so deservedly fills both.

That having now Reign'd but Five Years, a small part, a very small part, we hope, of *Her Reign*, has spread the Glory and settled the Happiness of the *English Nation* beyond what former Ages could ever boast, or the Present hope for. Victory abroad runs on like a rapid *Torrent*, that nothing can withstand; and Justice at Home flows like a deep and silent Stream, spreading it self thro' all the Parts of the Land, without the checks and stops of *Arbitrary Power* to make it roar and affrighten the Neighbourhood. Peace flourishes at Home, and dresses it self up in the rich and costly Attire of Plenty, and Union from a Neighbouring Nation gives us a Confidence that that Peace and that Plenty shall be lasting and encreasing. When a Man thinks of these things, and considers how the Lord delights in the Prosperity of His Servant, and how happy, and how blessed the People are that are in our Case, a Joy rises in his Breast, he can't contain, and 'tis impossible
to

to be *Moderate* : Nay rather ; That Joy is so just that it's impossible to be Immoderate in it.

'Tis *Moderation* again that has given us this Union : That has compleated this great Work that for a hundred Years before has been ineffectually attempted, to the Honour of those that were concern'd in the framing, promoting, managing and perfecting of it, to the immortal Glory of that Reign wherein it is accomplish'd. Such a Temper there was in all the Demands of each Nation ; such a Condescension to one anothers Laws and Interests ; such a stout Calmness in passing over all those Occasions that were laid for Quarrel and Violence ; these Things were so visible in it, that this great Work must be allow'd to be the Workmanship of this great Virtue.

And as this Virtue hath always sav'd us, so it must be this alone that must secure from those Evils, which no Power, without the Assistance of our own Pride and Contentions, our own Unreasonable Stiffness in *Party* and *Faction* can bring upon us.

In short then, when Gentleness and Good Nature, when Clemency and Tenderness, when Forbearance and Forgiveness, when a just Estimation of things, and a reasonable and kind Condescension are no Virtues, then, and not till then, may we be bless'd with the honourable Character of *Immoderate Men*.

I should now speak to the Third Thing, *The Lord is at hand* ; I han't time, I shall only mention

tion one Text that will shew what I would say.

If that Servant whom his Lord shall set over his house shall say in his heart, *My Lord delayeth his coming, and shall begin to beat the Men-servants and Maidens, and to eat and drink, and be drunken; the Lord of that Servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and shall cut him asunder, and appoint him his portion with the Unbelievers, and Conclude with the Words of the Great Archbishop Tillotson. Speaking of Bishop Wilkins he says, I purposely mention his Moderation, and likewise adventure to commend him for it: Notwithstanding that this Virtue, so much esteem'd and magnified by wise Men in all Ages, hath of late been declaim'd against with so much Zeal and Fierceness, and yet with that good Grace and Confidence as if it were not only no Virtue, but even the Sum and Abridgment of all Vices. I say notwithstanding all this I am still of the Old Opinion, That Moderation is a Virtue, and one of the peculiar Ornaments and Advantages of the excellent Constitution of our Church, and must at last be the Temper of her Members, especially the Clergy, if ever we seriously intend the firm Establishment of this Church, and do not industriously design, by cherishing Heats and Divisions among ourselves, to let in Popery at these Breaches.*

Now to God, &c. 4 00 58

